



Muslims in American Public Square
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I. Introduction

Project MAPS: Muslims in American Public Square is presenting the results of the first ever systematic poll of American Muslims. The Poll covers the following four areas:

- 1) Demographics: gender, generation and ethnicity, U.S. born and immigrants, income and education levels, age and occupation.
- 2) Religious practices: relationship with the mosque, conversion to Islam, importance of religion in their life and interaction between the mosque and politics.
- 3) Opinion and behavior on social and political issues, party affiliation, voting in the presidential election, foreign policy and other domestic issues relating to religion and public life.
- 4) September 11th and its aftermath: reaction, backlash, President Bush's handling of the crisis, war against terrorism and military action in Afghanistan

The project commissioned Zogby International to conduct the Poll through phone interviews of a nationwide representative sample of the American Muslim population during the months of November and December 2001. The questionnaire was developed with the help of Dr. Ihsan Bagby, Project MAPS team and staff of Zogby International.

Project MAPS seeks to document the role and contribution of the Muslim community in the American public life. It is a three-year research project that began in 1999 with the support of The Pew Charitable Trusts. The Pew Charitable Trusts are supporting the MAPS project as part of a larger examination of seven major religious groups in the United States and their place in public life. The Project is housed at Georgetown University's Center for Muslim-Christian Understanding.

The project team is also working to produce two edited volumes, Who's Who among American Muslims, and a directory of the Islamic Centers and Muslim Organizations. The project website, www.projectmaps.com, has all information of the activities and development of the project.

II. Methodology and Sample Characteristics

Zogby International interviewed 1,781 persons, 18 years and old, nationwide who identify themselves as Muslim. From November 8 through November 19, 2001, phone interviews were conducted. The telephone list was created by matching the zip codes of 300 randomly selected Islamic centers, against their respective local telephone exchanges. Listings of common Muslim surnames were then identified from the local telephone exchanges and called.

An additional sample of Afro-American Muslims was taken in-person December 7-9, 2001, at locations in New York, Washington, D.C., Atlanta, GA, and Detroit, MI. The additional surveys were required to account for Afro- American Muslims with Anglo-American or non-Muslim surnames who were not called on in the telephone survey. The percentage of Afro-American respondents was weighted to reflect 20% of the American Muslim population.

The margin of error is 2.4%. Margins of error are higher in sub-groups.

Sample Characteristics

	<i>Frequency</i>	<i>Percent</i>
Total	1,781	100
Region		
East	685	39
South	380	21
Central/Great Lakes	486	27
West	229	13
Ethnicity		
South Asian	584	32
<i>Pakistani</i>	308	17
<i>Indian</i>	130	7
<i>Bangladesh</i>	78	4
<i>Afghan</i>	68	4
Arab	461	26
Afro-American	358	20
African	132	7
Other	159	14
<i>Not sure of ethnicity</i>	23	1
Gender		
Male	1,051	59
Female	730	41
Marital Status		
Married	1,225	69
Single, never married	344	19
Divorced, separated, widowed	189	11
Age Group		
18-29	393	23
30-49	878	51
50-64	346	20
65+	118	7
<i>Did not answer age</i>	46	--
Education		
<HS Grad	108	6
HS Grad	215	12
Some College	430	24
College Grad	1021	58
<i>Did not answer</i>	7	--

Sample Characteristics—continued

	<i>Frequency</i>	<i>Percent</i>
Income		
Less than \$15,000	145	10
\$15,000-\$24,999	152	10
\$25,000-\$34,999	187	13
\$35,000-\$49,000	256	17
\$50,000-\$74,999	320	22
\$75,000 or more	420	28
<i>Did not answer income</i>	301	--
Occupation		
Managerial	221	12
Medical	170	10
Professional/Technical	395	22
Sales	87	5
Clerical	46	3
Service	77	4
Blue-Collar/Production	44	3
Student	137	8
Homemaker	173	10
Teacher/education	114	6
Retired	82	5
Other occupation	198	11
<i>Not sure of occupation</i>	30	2
Year Emigrated		
Year emigrated: Pre-1970	138	12
1970-1979	284	25
1980-1989	412	36
1990-present	274	24
<i>Did not say what year emigrated</i>	33	3
Registered Voters		
Registered to vote	1,399	79
Not registered to vote	378	21
Likely to Vote (among registered voters)		
Very likely to vote	1,182	85
Somewhat likely to vote	126	9
Not likely to vote	77	6
Party Affiliation (among likely voters)		
Democrat	518	40
Republican	300	23
Independent/Minor party	367	28
Libertarian	9	1
<i>Did not answer party</i>	113	9

III. Executive Summary

This survey demonstrates an eagerness of American Muslims to fully participate in American public life. This eagerness is tempered by the experience of discrimination since September 11 and by negative portrayals of Muslims in the media. Below are the key results.

Demographics

- Three quarters of surveyed American Muslims (74%) are under 50.
- Nearly three fifths (58%) are college graduates.
- Eighty-five percent are Arab, African, Afro-American or South Asian.
- Half (50%) earn more than \$50,000 annually.
- Seven in ten (69%) are married.
- Two fifths (39%) live in the East.
- Thirty six percent are born in the U.S.
- Three-fifths (60%) of those not born in the U.S. arrived here after 1980. Over one- third (36%) arrived during 1980-1989, while 24% arrived from 1990 to the present.
- The American Muslims surveyed were born in 80 countries, including the U.S.

Voting Habits

- Two fifths of American Muslims (40%) are Democrats, 23% are Republican and 28% are independent.
- Eight in ten (79%) are registered to vote.
- Of those registered to vote, 85% say they are very likely to vote.
- Most Muslims not registered to vote say it is because they are not citizens (53%); 71% say they intend to vote.
- The majority (55%) of Afro-American Muslims voted for Gore, while the majority (54%) of Arabs and 49% of South Asians voted for Bush. A majority of Pakistanis (56%) also voted for Bush.

Political Opinions

- Over a third (36%) of American Muslims describe themselves as moderate in terms of their political ideology; over one-quarter (27%) say they are liberal to very liberal; one-fifth (21%) say they are conservative to very conservative.
- One-third of American Muslims have visited political websites (34%) or donated time or money to a political candidate (33%). Forty-five percent have changed their lifestyle in support of a cause, like the environment.
- Over two-fifths (43%) say it is very important to participate in politics, and 54% of African American Muslims agree on its importance.

- American Muslims favor big government solutions to issues like health care (93% favor universal health care) and poverty (93% support more generous government assistance to the poor).
- American Muslims are conservative on many social issues. They support the death penalty (68%); oppose gay marriages (71%); support making abortions more difficult to obtain (57%); oppose physician-assisted suicide (61%), and support banning the sale and display of pornography (65%).
- In addition, American Muslims support prayer (53%) and the display of the Ten Commandments (59%) in schools, and they support vouchers to send their children to private schools (68%).

Participation in Mainstream American Life

- American Muslims almost unanimously support donations to non-Muslim social service programs, like aid to the homeless (96%), efforts to become more involved in civic organizations (96%) and participation in the American political process (93%).
- Over three-fourths (77%) of American Muslims are active in organizations that help the poor, sick, elderly or homeless.
- Seven in ten (71%) are active at their Mosque or at other religious organizations.
- Over two thirds (69%) are active in school or youth programs.
- Nearly half (46%) are active in a professional organization.
- American Muslims are less active in public affairs organizations (33%), veteran's organizations (24%) and labor unions (17%).
- The majority (54%) do not consider America an immoral society.
- Seventy percent immigrant Muslims does not agree that America is an immoral society, though, U.S. born Muslims (49%) and African American Muslims (57%) are at odds with the morality of American society.
- Most American Muslims (68%) do not feel the portrayal of Muslims and Islam in the media is fair. Three in four (77%) do not consider the treatment of Muslims and Islam in Hollywood fair.

Religious Practice

- Two-thirds (66%) American Muslims offer some of the daily prayers (salah). Nearly half (47%) say they offer all five prayers daily. Slightly more than one-fifth (22%) say they make salah occasionally or go for only Eid prayer, while 13% accept they never pray.
- Half of American Muslims attended their mosque for Friday or daily prayer in the preceding week (49%).
- Younger American Muslims aged 18-24 (62%) and African American Muslims (69%) are more likely to be involved in activities at their Mosque than American Muslims as a whole (48%).
- Eight in ten say the role of Islam and the importance of spirituality in their daily lives is very important (79% each).
- The majority (57%) says mosques should express their views on social and political questions.

- One-fifth (19%) of American Muslims are convert to Islam. Reading about religion and influenced by a fellow Muslim are the main reasons for conversion (38% and 22%).

Impact of September 11th

- President Bush earns an overall 58% approval rating from American Muslims on his handling of the terrorist attacks on September 11. Also, two-thirds (66%) agree with the Bush administration's assertion that the war is being fought against terrorism, not Islam.
- Despite this approval, three-fifths (61%) feel the attacks could have been prevented, almost two thirds (64%) feel the military effort could lead to further terrorist attacks and over two-thirds (68%) say the military effort could lead to a more unstable Middle East.
- Half of the American Muslims (51%) support the military action against Afghanistan, while 43% oppose it.
- Over three-fourths (79%) say American foreign policy in the Middle East led to the attacks, while two thirds (67%) suggest that a change in America's policy in the Middle East is the best way to wage the war against terrorism.
- A majority of American Muslims (57%) says the attitude of Americans toward Muslims and Arabs since September 11 has been unfavorable.
- A majority (52%) of Muslims say individuals, businesses or religious organizations in their community have experienced discrimination since September 11. The most commonly kind of discrimination has been verbal abuse, cited by one-quarter (25%) of respondents.

Foreign Policy Issues

- A vast majority (84%) of American Muslims agrees that the US should support a Palestinian state.
- Seventy percent agree that the US should reduce its financial support to Israel.
- Three-fifth (61%) agrees, and one fifth (22%) disagrees, that the US should reduce its support of undemocratic regimes in the Muslim world.
- Almost two third (63%) agree with the Secretary of State's description that the Kashmir issue is the central issue between India and Pakistan. One-fifth (21%) has no opinion on the issue.

IV. Narrative Analysis

Voting Habits:

2. *Are you registered to vote in the United States?*

Yes	79%
No	21

Over three quarters (79%) of American Muslims are registered to vote, while 21% are not. Among ethnic categories, African Americans are most likely to say they are registered to vote (87%). Nine in ten respondents over 50 say they are registered (92%), while fewer aged 18-29 say so (70%). Women (81%) are more likely than men (77%) to say they are registered.

**990. Why are you not registered to vote?*

Not a citizen	53%
Not interested/never thought about it /never got around to it	17
My vote doesn't make a difference	4
Too difficult to register	3
Other	20
Not sure	4

Of the 21% not registered to vote, 53% say they are not registered because they are not citizens. Seventeen percent say it is because they are not interested or have not gotten around to it. Twenty percent cite other reasons. Not surprisingly, respondents not born in the U.S. are more likely to say they are not registered because they are not citizens (65%).

3. *Do you intend to register to vote?*

Yes	72%
No	5
Not sure	2

Of the 21% percent not registered to vote, 72% say they intend to register. Of African Americans not registered to vote, 46% do not intend to do so.

4. *How likely are you to vote in national elections?*

Very likely	85%
Somewhat likely	9
Not likely	6
Not sure	1

***Note:** The numbering of questions conforms to the survey instrument. Non-sequential numbering is due to internal office procedures.

Among the 79% of Muslims registered to vote, 85% say they are very likely to vote, while nine percent say they are somewhat likely to vote. Among ethnic groups, South Asians (87%) and Arabs (85%) are more likely to vote, than African Americans (81%). 18 to 29 year olds are much less likely to vote (71%) than other age groups.

991. Why are you not likely to vote in national elections?

Usually don't like the choice of candidates	23%
Generally not interested	15
Never enough time	14
My vote doesn't make a difference	14
Other	21
Not sure	14

Of those who are not likely to vote, the largest percentage, (23%), say they do not vote because they usually do not like the choice of candidates. An additional 15% say they are generally not interested.

African Americans and respondents ages 30 to 49 (35% each) are most likely to cite a dislike of candidates as the reason they do not vote.

5. In the 2000 election, the candidates were Democrat Al Gore, Republican George W. Bush, Reform Party's Pat Buchanan, and Green Party's Ralph Nader. For whom did you vote?

Bush	42%
Gore	31
Nader	12
Someone else	2
Buchanan	0
Not sure	13

Forty-two percent of American Muslims say they voted for Bush, while 31% chose Gore, and 12% went for Nader.

Although 55% of African Americans went for Gore, 20% voted for Bush. Among Arabs 54% opted to vote for Bush. Among South Asians (49%) who went for Bush, 56% were Pakistanis. Nader's support was highest among Arabs (17%).

6. *In which party are you either registered to vote or do you consider yourself to be a member of – Democrat, Republican, Independent/minor party, or Libertarian?*

Democrat	40%
Independent/minor party	28
Republican	23
Libertarian	1
Not sure	9

Forty percent of American Muslims describe themselves as Democrats, while 28% say they are independents or members of a minor party, and 23% are Republican.

More respondents over age 50 are Democrats (43%) compared to other age groups, and 18-to-29 year-olds are more likely to say they are Independent (31%).

African Americans (55%) are more likely to be Democrats. Arabs are divided among the Republican and Democrat parties (30% each), and an additional 32% of Arabs say they are independent. Pakistanis are more Republican (34%) than Democrats (22%). One third (33%) of Pakistani also consider themselves as independent.

Political Opinions & Participation:

906. *Which description best represents your political ideology?*

Progressive/very liberal	9%
Liberal	18
Moderate	36
Conservative	19
Very conservative	2
Libertarian	2
Not sure	14
Refuse	2

Over one-third of Muslim Americans describe themselves as ideological moderates (36%), while 19% describe themselves as conservative and 18% say they are liberal. The population skews liberal, with over one-fourth (27%) who say they are liberal or very liberal, compared to 21% describing themselves as conservative or very conservative.

Among the major ethnic groups, Arabs are more likely to say they are moderate (42%) than South Asians (35%) and African Americans (33%).

7. *Would you consider yourself to be an active member in your political party?*

Yes	25%
No	71
Not sure	4

One-quarter (25%) of American Muslims say they are active members of their political party, while 71% say they are not. African Americans (32%) and respondents age 65 and over (30%) are more likely to say they are active members of their political party. South Asians (22%) and 18-to-29 year-olds (22%) are much less likely to say so.

8 – 13. *Have you ever...*

Table 1. Political Activity (ranked by highest yes %)

	Yes %
Called or written the media or politician on a given issue, or have you signed a petition	50
Changed your lifestyle in support of a cause, like the environment	45
Attended a rally in support of a politician or a cause	40
Visited a political web site	34
Given a contribution or volunteered your time or services to a political candidate	33
Participated in a boycott of a product or a business	30

Half of the American Muslims say they have *called or written the media* or a politician on a given issue, or signed a petition. African Americans are most likely to have done so (63%), while South Asians (42%) and Africans (41%) are much less likely. Respondents ages 18 to 29 (54%) and 50 to 64 (53%) are more likely to have called or written the media or a politician about an issue.

Forty-five percent say they have *changed their lifestyle* to support a cause. Again, African Americans are most likely to have done so (51%), while South Asians (40%) and Africans (34%) are much less likely to have done so. Respondents 18 to 29 (52%) are much more likely than older respondents (43% of those 50 to 64 and 27% of those 65) to have changed their lifestyle.

Two-fifths of respondents say they have *attended a rally* in support of a politician or cause. Again, African Americans are most likely to have done so (60%), while South Asians (29%) and Africans (32%) are much less likely to have done so. Respondents 18 to 29 (47%) are more likely to have done so, while those 30 to 49 (36%) are less likely to say they have attended a rally.

One-third of American Muslims overall say they have visited a political website; given a contribution or volunteered their time or services to a political candidate, and participated in a boycott of a business or product.

Those who are most likely to have visited a *political website* are those who are ages 18-29 (46%); conservatives and Republicans (38% each); and African Americans (37%).

Close to half of African Americans and those age 50 and over (47% average) have *given a contribution or volunteered* on behalf of a political candidate. Also, 36% of Muslim men have done so.

Half of African Americans (50%) *participated in a boycott* of a business or product. Those with some college (37%) are also more likely to have boycotted a place or item.

14 - 15. *How important is it for you to participate in politics? How important would you say it is for your children to participate in politics?*

Table 2. Importance of Politics

	<i>For You</i> %	<i>For Your children</i> %
Very important	44	46
Somewhat important	38	29
Not important	17	16
Not sure	2	9

The majority of American Muslims say political participation is very or somewhat important to them personally (82%), while three quarters (75%) say it is very or somewhat important for their children to participate in politics.

African Americans are most likely to say politics is *very important* to them personally (54%). Arab respondents are most likely to consider politics as *very or somewhat* important to them personally (86%). But South Asians are less likely to be concerned about politics, with 77% saying it is very or somewhat important to them personally.

Likewise, African Americans are most likely to say it is very important for *their children* to participate in politics (55%). Arabs say it is very or somewhat important for their children to do so (79%). South Asians, again, are least concerned about whether their children participate in politics (72%).

16. *How often do you discuss politics with family and friends?*

Always	35%
Sometimes	50
Hardly ever	9
Never	6
Not sure	1

Eighty-five percent of American Muslims always or sometimes discuss politics with family and friends, while 15% hardly or never do so.

Nine in ten African Americans (90%) and those who earn \$75,000 or more (91%) say they discuss politics with family and friends, while 88% of respondents 18 to 29 do so.

17. How often would you say you follow what's going on in government and public affairs?

Most of the time	60%
Some of the time	26
Only now and then	8
Hardly at all	5
Not sure	1

Three-fifths (60%) of American Muslims say they follow government and public affairs most of the time, while a quarter (26%) follow public affairs some of the time. Older respondents most avidly follow public affairs, with 65% of those 50 to 64 and 73% of those 65 or older saying they do so most of the time. Likewise, 72% of African Americans say they follow public affairs most of the time.

18. What do you consider to be the most important issue facing American society today?

Terrorism/fear/safety/security	27%
Economy/employment	10
American awareness/issues	7
Racism/discrimination/equality/ignorance/tolerance	7
The war	6
Civil liberty/human rights/freedom	6
Foreign policy	6
Family/morals	6
Peace/unity	5
Education	4
Islam/Muslim issues	2
Politics	2
Lack of religion/communication/understanding	2
Health/environment	1
Nothing	1
Not sure	9

19. What do you consider to be the most important issue facing the Muslim American community today?

Stereotyping/prejudice/profiling/racism	21%
American and Muslim relations/image	15
Ignorance/misunderstanding/discrimination	12
Terrorism/September 11 backlash/war/crime	11
Acceptance/accountability/tolerance/civil rights	7
Present climate in the U.S./unity/issues	6
Morals/religion/values	5
Politics/involvement	4
Awareness of Islam/Muslims/Middle East	2
Education	2
Media/communication	2
Foreign policy	1
Economy/jobs	1
Not sure	8
No/nothing/no problems	2

20 – 29. I am now going to read a list of community activities, please tell me if you have ever donated time, money, or been an officer of any of the following.

Table 3. Involvement in Community Activities (ranked by highest total participation %)

	Total % *	<i>Donated time</i>	<i>Donated money</i>	<i>Served as an officer</i>	<i>Combination of these</i>	<i>None of these</i>
Any organization to help the poor, sick, elderly or homeless	77	18	32	--	27	22
Any mosque or other religious organizations	71	16	19	--	36	29
School or youth programs	69	27	12	2	27	32
Any professional organization	46	15	13	1	18	51
Any neighborhood, civic or community group	45	23	7	1	15	54
Any arts or cultural organization	42	14	16	1	12	56
Any ethnic organizations	36	12	9	--	15	63
Any Muslim political action public affairs organization	33	12	8	1	13	66
Any veteran's or military service organizations	24	7	13	1	4	75
Any trade or labor unions	17	6	5	1	6	82

*Combines those who say they donated time, money, served as an officer or engaged in a combination of these activities. It does not include none.

Over three-quarters of Muslim Americans (77%) say they have been involved with organizations to help the *poor, sick, homeless or elderly*. Respondents 65 and older are much more likely to say so (84%). So are African Americans (84%), while South Asians (73%) are less likely to say so. Those who earn \$35,000-\$50,000 are more likely than those in other income levels to say they have been involved (86%).

Seventy-one percent say they have been involved with a *religious organization or a mosque*. Those born in the U.S. (81%) are much more likely than not U.S.-born (65%) to say they participate. Those 18 to 29 (74%) and 50 to 64 (76%) are more likely than other ages to say they are involved. African Americans are most likely to say they have been involved in their mosque (86%), while Arab (67%), African (60%) and South Asian respondents (64%), are less likely to say so.

Over two-thirds say they have been involved with *school or youth programs*. Women (76%) are much more likely than men (62%) to say they are involved. African Americans are much more likely to say they are involved (77%), while South Asians are much less likely (59%).

Other community activities enjoy participation from less than a majority of American Muslims as a whole, although some exceptions in sub-categories are worth noting.

While 46% of American Muslims overall participate in *professional organizations*, majorities of African Americans (55%), those born in the U.S. (57%), and those earning \$75,000 or more (84%) say they participate.

While 45% of American Muslims say they are involved with a *neighborhood or community group*, 61% of African Americans, 56% of those born in the U.S. and majorities of age groups 50-64 (52%) and 65 and older (56%) say they do.

While 42% of American Muslims say they participate in an *arts or cultural organization*, majorities of African Americans (55%), 55-69 year olds (52%), and those with an income of \$75,000 or more (55%) say they do.

While 36% of American Muslims say they participate in an *ethnic organization*, 57% of African American Muslims say they do.

One-third (33%) of American Muslims say they participate in a Muslim *public affairs organization*, but 55% of African American Muslims say this.

While 17% of American Muslims participate in a *labor union*, 32% of African American Muslims and 29% of American Muslims born in the U.S. say they do.

30 – 37. Do you agree or disagree with the following statements?

Table 4. Agreement with Statements (ranked by agree %)

	<i>Agree*</i>	<i>Disagree*</i>
Muslims should donate to non-Muslim social service programs like aid for the homeless	96	3
Muslims should be involved in American civic and community development organizations to improve America	96	3
Muslims should participate in the political process	93	4
Muslims should be involved with the American media and the educational system to change the image of Islam	91	6
Muslims should participate in interfaith activities	88	6
Muslims should financially support worthy non-Muslim political candidates	88	8
The influence of religion and spiritual values in American life should increase	83	11
America is an immoral society	37	54

(*Agree combines strongly and somewhat agree; disagree combines strongly and somewhat disagree.)

There is very little disagreement among American Muslims that they should interact with and support the broader, non-Muslim society. Yet, American Muslims are divided on the question of the morality of American society.

American Muslims almost unanimously agree that Muslims should donate to *non-Muslim social service programs*, that Muslims should be involved in American civic and community development organizations (96% each), and that Muslim should participate in the political process (93%).

Nine in ten (91%) also say Muslims should be *involved in the American media* and educational system to change the image of Islam. A similar majority says Muslims should financially support worthy non-Muslim political candidates (88%).

Most American Muslims support *participation in inter-faith activities* (88%) and most say the role of religion in American life should increase (83%).

The majority (54%) disagrees that *America is an immoral society*, though over one-third (37%) say that it is. Nearly half of U.S.-born Muslims (49%) and 57% of African American Muslims consider American society immoral, whereas under a third of foreign-born Muslims (30%) say so.

38. *How satisfied are you overall with the way things are going in American society today?*

Very satisfied	20%		
Somewhat satisfied	39	Satisfied	59%
Somewhat dissatisfied	25		
Very dissatisfied	12	Dissatisfied	38%
Not sure	3		

Six in ten (59%) American Muslims are satisfied with the way things are going in American society; one fifth (20%) are very satisfied. Arab (60%), African (63%) and South Asian respondents (67%) are more likely to be satisfied.

Over a third (38%) are dissatisfied with the way things are going in American society.

September 11 and its Aftermath:

39. *In your own words, why do you think the United States was targeted for the terrorist attacks?*

Foreign policy	30%
U.S. image in the world	14
Terrorism/easy target	6
Political problems/government	5
Greed/hatred/extremism/ignorance/ignorance/jealousy/revenge/anger	5
U.S. support of Israel	3
Misunderstanding/lack of communication	3
Social/cultural/moral issues	3
Ignoring Palestine	1
Don't know/not sure	28

40. *Overall, how would you rate President Bush's handling of the terrorist attacks on the World Trade Center and the Pentagon?*

Excellent	27%		
Good	31	Positive	58%
Fair	21		
Poor	17	Negative	38
Not sure	4		

Nearly three in five respondents (58%) give Presidents Bush a positive rating in handling of the terrorist attacks, including one-fourth who rate it as excellent (27%). Over one third (38%) give the president negative ratings.

President Bush receives more positive ratings from adults 30 and older (average 63%) than from 18-29 year-olds (47%). Those not born in the U.S. (64%) are more likely than U.S.-born respondents (47%) to give Bush positive ratings. Majorities of South Asians (66%) and Arabs (57%) give the presidents positive ratings, compared to 40% of African Americans.

A majority of African Americans (55%), and 49% each of those born in the U.S. and 18-29 year-olds, give negative ratings to President Bush's handling of the terrorist attacks.

41. How confident are you of President Bush's ability to handle this crisis?

Very confident	29%		
Somewhat confident	28	Confident	57%
A little nervous	25		
Very nervous	15	Nervous	40
Not sure	4		

Most American Muslims (57%) are confident of President Bush's ability to handle this crisis, while two in five (40%) are nervous.

Those who are confident in the president's ability to handle the crisis include more adults 30 and older (61%) than 18-29 year-olds (48%); more men (60%) than women (52%); more people born outside the U.S. (64%) than those born here (45%), and nearly twice as many South Asians (68%) as African Americans (37%).

One-half or more of 18-29 year-olds (49%), African Americans (58%), and U.S.-born Muslims (52%) are among those who are nervous about Bush's ability.

42. Do you consider yourself more patriotic, less patriotic, or the same as before the Sept. 11 terrorist attacks?

More patriotic	41%
Less patriotic	5
The same	52
Not sure	3

A majority (52%) says their patriotism is the same now as compared to before the terrorist attacks. Two in five (41%) now consider themselves more patriotic, and 5% say their patriotism is now less.

Majorities of Republicans (50%) and South Asians (52%), as well as pluralities of Africans (44%), those not born in the U.S. (47%), and people with household incomes less than \$15,000 (47%), consider themselves more patriotic now as compared to before Sept. 11.

African Americans (71%), Independent voters (61%), and U.S.-born respondents (62%) are among those most likely to say their patriotism is the same now as before.

43 & 44. Do you agree or disagree that the attacks could have been prevented? Do you agree or disagree that the terrorist attacks were inevitable?

Table 5. Views on Terrorist Attacks

	<i>Agree</i>	<i>Disagree</i>	<i>Not sure</i>
The attacks could have been prevented	61	22	17
The attacks were inevitable	37	40	23

Three in five Muslims (61%) agree that the terrorist attacks could have been prevented, while approximately one in five (22%) disagrees. Seventeen percent are not sure if the attacks could have been prevented.

Respondents are more evenly divided upon whether the attacks were inevitable or not. Just fewer than two in five (37%) agree the attacks were inevitable, while another two in five disagree (40%). Here, nearly one in four (23%) is not sure.

A majority within each sub-group agrees that the attacks *could have been prevented*. Still, 18-29 year-olds (30%) and U.S.-born respondents (28%) are more likely than adults 30 and older (average 20%) and Muslims born outside the U.S. (19%) to disagree.

Those who are more likely to agree that the *attacks were inevitable* include African Americans (50%), people born in the U.S. (48%), and Democrats (42%).

Those more likely to disagree that the attacks were inevitable include on average 46% of Republicans, college graduates, and residents of the Central/Great Lakes region.

45. *In the aftermath of the September 11 attacks, do you feel the U.S. is fighting a war on terrorism or a war against Islam?*

Terrorism	67%
Islam	18
Not sure	16

Two-thirds of respondents (67%) feel that the U.S. is now fighting a war on terrorism. Less than one in five (18%) feels the U.S. is fighting a war against Islam.

Those who feel the U.S. is fighting a *war against terrorism* include three-quarters or more of South Asians (76%), Republicans (77%), residents of the South (73%), and people with household incomes less than \$15,000. Adults 30 and older (70%) and Muslims not born in the U.S. (73%) are more likely than 18-29 year-olds (61%) and U.S.-born respondents (56%) to agree that the U.S. is fighting a war on terrorism.

Among the most likely to say the U.S. is fighting a *war against Islam* are 31% of African Americans and an average 23% of 18-29 year-olds, those born in the U.S., and residents of the Eastern United States.

46. *Do you strongly support, somewhat support, somewhat oppose or strongly oppose the U.S. military action against Afghanistan?*

Strongly support	29%	Support	51%
Somewhat support	22		
Somewhat oppose	17	Oppose	43%
Strongly oppose	26		
Not sure	6		

A slight majority (51%) supports the U.S. military action against Afghanistan, while more than two in five (43%) oppose this action.

Those in *support* include South Asians (61%), seniors 65 and older (63%), people not born in the U.S. (58%), and men (57%).

Among those who *oppose* the military action are an average 56% of 18-29 year-olds, African Americans, and U.S.-born respondents, as well as half of women (49%).

47. *Do you agree or disagree that the military effort could lead to more terrorism aimed at the U.S.?*

Agree	64%
Disagree	21
Not sure	14

Nearly two-thirds (64%) agree that the American military effort against Afghanistan could *lead to more terrorism* aimed at the U.S. One in five (21%) disagrees, and 14% are not sure.

Three-quarters (an average 77%) of 18-29 year-olds, African Americans, Independent voters, and those born in the U.S. agree that that the military effort could lead to more terrorism aimed at the U.S. Women (68%) are also slightly more likely than men (62%) to agree.

Among those who *disagree* are one-third of African Muslims (34%) and one-quarter or more of residents of the West (29%) and people not born in the U.S. (26%).

48. *Do you strongly agree, somewhat agree, somewhat disagree or strongly disagree that the military effort could lead to more instability in the Middle East and across the Muslim world?*

Strongly agree	46%	Agree	69%
Somewhat agree	23		
Somewhat disagree	10		
Strongly disagree	10	Disagree	20%
Not sure	12		

Over two-thirds (69%) of American Muslims agree that the U.S. military effort against Afghanistan could lead to more instability in the Middle East and across the Muslim world. Nearly half (46%) strongly agree. One in five (20%) disagrees that this military action could lead to further instability.

Most likely to agree are an average 76% of 18-29 year-olds, African Americans, Arabs, Independent voters, U.S.-born Muslims, and people with household incomes of \$75,000 or more.

Among those most likely to disagree are 26% each of seniors 65 and older and people with household incomes of \$15,000-\$24,999.

49. *How much of an impact do you think U.S. policy in the Middle East had to do with the attacks?*

Strong impact	63%
Slight impact	16
Very little impact	6
No impact whatsoever	5
Not sure	10

Over three in five (63%) American Muslims think U.S. policy in the Middle East had a strong impact in the terrorist attacks. A minority (27%) says U.S. policy had little to do with the attacks.

More than two-thirds of African Americans (70%), Arab Americans (68%), and people with household incomes of \$75,000 or more (73%) think that U.S. policy in the Middle East had a strong impact in the terrorist attacks. U.S.-born Muslims (70%) and 18-64 year-olds (average

64%) are more likely than those born outside the U.S. (59%) and seniors 65 and older (51%) to agree.

An average 31% of African Muslims, seniors 65 and older, women, and people with household incomes less than \$35,000 feel that U.S. policy in the Middle East played lesser importance in the attacks.

50. If you had to choose **ONE** of the following ways to wage the war against terrorism, which would you choose?

Changing America’s Middle East policy	67%
Using U.S. Military Covert/Special Forces	7
U.S. Air Force bombing	2
Use of strategic nuclear weapons	1
Attacking Iraq	1
Contracting with mercenaries	1
Biological warfare	1
None of the above/Other	14
Not sure	8

Over two-thirds (67%) of American Muslims would change America’s Middle East policy to wage the war against terrorism. The other options proved much less popular. In total, approximately 13% would choose to wage the war against terrorism by using more physically drastic measures, including the use of Special Forces, bombing, and nuclear and biological weapons. Fourteen percent would choose other options.

An average 75% of Arabs, and people with household incomes of \$75,000 or more would choose to *change America’s Middle East policy* to wage the war on terrorism. Three-fifths or more of respondents within each region, party, age, income bracket, and gender would also choose to change American policy towards the Middle East.

51 – 53. Do you agree or disagree with the following?

Table 6. Views on U.S. Foreign Involvement (ranked by agree %)

	<i>Agree</i>	<i>Disagree</i>	<i>Not sure</i>
The U.S. should support a Palestinian state	84	8	8
The U.S. should reduce financial support to Israel	70	14	16
The U.S. should reduce its support of undemocratic regimes in the Muslim world	61	22	17

Large majorities agree that the U.S. should support a Palestinian state (84%); reduce financial support to Israel (70%), and reduce support of undemocratic regimes in the Muslim world (61%).

Over a fifth (22%) disagree that the U.S. should reduce its support of undemocratic regimes in the Muslim world; 14% disagree that financial support to Israel should be reduced; 8% of American Muslims do not feel that U.S. should support a Palestinian state.

Those who are most likely to agree that the U.S. should *support a Palestinian state* include an average 89% of Arab Americans, Republicans, Independents, college graduates, people with household incomes of \$75,000 or more, men, and residents of the South and Central/Great Lakes regions.

Thirteen percent each of 18-29 year-olds and people with household incomes of \$15,000-\$24,999 are among respondents most likely to *disagree* that the U.S. should support a Palestinian state.

An average 76% of Arab Americans, those born in the U.S., Independent voters, people with household incomes of \$75,000 or more, and residents of the West and Central/Great Lakes regions agree that the U.S. should *reduce financial support to Israel*. Adults age 18-64 (average 71%) are more likely than seniors 65 and older (60%) to also agree.

Among the most likely to agree that the U.S. should reduce its support of *undemocratic regimes* in the Muslim world are Arabs (66%), Africans (65%), South Asians (64%), and residents of the West (69%). Muslims not born in the U.S. are more likely to agree than those born here (65% to 54%), as are more adults 30 and older than 18-29 year-olds (63% to 54%), and more men than women (67% to 52%).

An average 29% of African Americans, 18-29 year-olds, U.S.-born Muslims, and women disagree that the U.S. should reduce its support of undemocratic regimes in the Muslim world.

54. *Secretary of State Colin Powell has described the Kashmir issue as the central issue between India and Pakistan. Do you agree or disagree with this assessment?*

Agree	63%
Disagree	16
Not sure	22

Nearly two-thirds of respondents (63%) agree the Kashmir issue is the central issue between India and Pakistan. Sixteen percent disagrees with Powell's assessment. Over a fifth (22%) are unsure.

South Asians (81%), people with household incomes of \$75,000 or more (75%), and an average 71% of Republicans, college graduates, residents of the West, Muslims not born in the U.S., and men *agree* with the Secretary of State's assessment.

Those who *disagree* with Powell include an average 22% of 18-29 year-olds, African Americans and U.S.-born Muslims.

55. How would you describe the opinion of Americans toward Muslims and Arabs since September 11?

Very favorable	12%		
Somewhat favorable	25	Favorable	37%
Somewhat unfavorable	34		
Very unfavorable	23	Unfavorable	57%
Not sure	6		

A majority of American Muslims (57%) says the opinion of Americans toward Muslims and Arabs since September 11 has been unfavorable. Over one-third (37%) says Americans' opinions have been favorable since the terrorist attacks.

South Asians (45%), adults 50 and older (average 44%), and Muslims not born in the U.S. (41%) are among those more likely to describe Americans' opinions as *favorable*.

An average 64% of 18-29 year-olds, African Americans, Arabs, and U.S.-born Muslims say that the opinion of Americans toward Muslims and Arabs has been *unfavorable*.

56. I will now read you several statements about American's attitudes toward Muslims that you have experienced in your own personal experience and the attitudes of Americans toward Muslims overall -- in the society as a whole. Please tell me which statement best reflects Americans' attitudes toward Muslims since the September 11 attacks.

Table 7. American's Attitudes Toward Muslims

	%
<i>Statement A:</i> In my experience and overall, Americans have been respectful and tolerant of Muslims	41
<i>Statement B:</i> In my experience, Americans have been respectful and tolerant of Muslims, but American society overall is disrespectful and intolerant of Muslims	33
<i>Statement C:</i> In my experience and overall, Americans have been disrespectful and intolerant of Muslims	8
<i>Statement D:</i> In my experience, Americans have been disrespectful and intolerant of Muslims, but American society overall is respectful and tolerant of Muslims	13
Not sure	4

Two-fifths of American Muslims (41%) say that in their experience and in the overall society, Americans have been respectful and tolerant of Muslims. A third (33%) says that Americans have been respectful and tolerant of Muslims in their own experience, but that American society overall is disrespectful and intolerant of Muslims.

Fewer than one in ten American Muslims (8%) say that Americans has been disrespectful and intolerant of Muslims in their personal experience and as a society in general. Thirteen percent have personally experienced disrespect and intolerance, but consider American society overall respectful and tolerant of Muslims.

Those who have found Americans to *be respectful and tolerant of Muslims* in their own experience and overall include, one-half of South Asians, Southerners, and Muslims not born in the U.S. (average 49%), and an average 45% of Republicans and adults 30 and older.

Respondents who have personally experienced Americans being respectful and tolerant of Muslims, but find that American *society overall is disrespectful and intolerant* of Muslims, include an average 38% of African Americans, Democrats, and U.S.-born Muslims.

Muslims born in the U.S. are twice as likely as those born outside the country (11% to 6%) to say that Americans have been *disrespectful and intolerant of Muslims in their own experience and overall*. African Americans (11%) and 18-29 year-olds (12%) are among others who agree.

Among those who say that in their experience, Americans have been disrespectful and intolerant of Muslims, but American *society overall is respectful and tolerant* of Muslims, are 18-29 year-olds (17%) and U.S.-born Muslims (16%).

57. *Have any individuals, businesses or religious organizations in your community experienced anti-Muslim discrimination since the September 11 attacks?*

Yes	52%
No	41
Not sure	6

A slight majority of American Muslims (52%) knows of anti-Muslim discrimination in their communities since the terrorist attacks. Two in five (41%) have not seen or heard any local anti-Muslim discrimination since September 11.

Adults age 18-29 (66%) are among the most likely to have *experienced anti-Muslim discrimination* in their communities. Residents of the Central/Great Lakes region (61%) are more likely than those in other areas of the country to agree. Others who have experienced this discrimination include more African Americans and Arab Americans (56% each) than people of other ethnicities; more Muslims born in the U.S (62%) than those born outside the country (47%), and more women (57%) than men (49%).

Adults age 50 and older (average 51%), South Asians (48%), and respondents living in the East (45%) are among those who have *not experienced* anti-Muslim discrimination in their communities since the September 11 attacks.

58. *Which of the following best describes anti-Muslim discrimination you have experienced personally or that has been experienced in your community.*

I am not aware of any discrimination	39%
Verbal abuse	25
Racial profiling by police resulting in a stop, search or arrest	8
Physical abuse or assault	6
Destruction of property	6
Denial of employment	3
Boycott of Muslim- or Arab-operated businesses	2
Combination of above choices	7
*Other	2
Not sure	4

***Other:** Threatening phone calls (6); Negative looks (5)

The media has been very offensive (3); Ignorance (3)

Bad attitudes towards Muslims; Courts issued a court appearance after 1 1/2 years -- I thought it had been dropped; Kicked out of clubs; Not accepting students into medical school;

People handing out discriminatory pamphlets about Muslims.

One in four (25%) says verbal abuse is the most prominent form of anti-Muslim discrimination they have personally experienced or seen in their community. One in twelve (8%) know, or have been subjected to, racial profiling by police. Six percent have each seen or experienced physical abuse or destruction of property. Two in five (39%) have not personally experienced, nor seen or heard, any local anti-Muslim discrimination.

Those who cite *verbal abuse* as the most prominent form of discrimination are an average 31% of 18-29 year-olds, Arab Americans, Independent voters, residents of the Central/Great Lakes region, and women.

African American Muslims (13%) are the most likely to have experienced *racial profiling*, either personally or in their communities.

59 – 79. Now I am going to read you a list of issues that are being discussed in this country today. Please tell me if you strongly favor, somewhat favor, somewhat oppose or strongly oppose each issue.

Table 8. Favor/Oppose Domestic Issues (ranked by favorability %)

	<i>Favor*</i>	<i>Oppose*</i>	<i>Not sure</i>
Eliminating all forms of racial discrimination	96	2	2
Providing universal health care for citizens	94	4	2
Providing more generous government assistance to the poor	93	5	2
Stricter laws and regulations to protect the environment	92	6	3
Increasing foreign aid for poorer countries	87	10	3
Stronger laws to fight terrorism	84	10	6
Making it more difficult for people to buy guns	79	18	3
More cuts in the income tax	74	21	5
Allow religious institutions to apply for government funding to provide social services	73	22	5
The death penalty for persons convicted of murder	68	27	5
Providing vouchers to families for tuition in private schools, including religious schools	68	25	7
Banning the public sale and display of pornography	65	30	5
Allowing public schools to display the 10 Commandments	59	33	8
Making abortions more difficult to obtain	57	35	8
Allowing non-denominational prayers to be read in the classroom	53	38	9
Allowing more research using stem cells	52	28	21
Eliminating affirmative action programs that give some consideration to minorities in hiring and entrance into college	42	49	9
Making it legal for doctors to give terminally ill patients the means to end their lives	33	61	7
Racial profiling to combat crime	28	63	9
Allowing research related to human cloning	27	63	10
Allowing gays and lesbians to marry legally	20	71	9

(*Favor combines strongly and somewhat favor; oppose combines strongly and somewhat oppose.)

Almost all American Muslims favor *eliminating all forms of racial discrimination* (96%); providing universal health care for citizens (94%); providing more generous government assistance to the poor (93%), and stricter laws and regulations to protect the environment (92%).

Nearly three-quarters or more favor *increasing foreign aid* for poorer countries (87%); stronger laws to fight terrorism (84%); making it more difficult for people to buy guns (79%);

more cuts in the income tax (74%), and allowing religious institutions to apply for government funding to provide social services (73%).

Majorities favor allowing public schools to *display the 10 Commandments* (59%) and allowing non-denominational prayers to be read in the classroom (53%).

Muslim Americans are divided on *eliminating affirmative action* programs that give some consideration to minorities in hiring and entrance into college (42% favor, 49% oppose).

Over three in five oppose *allowing gays and lesbians* to marry legally (71%); racial profiling to combat crime (63%); allowing research related to human cloning (63%), and *making it legal* for doctors to give terminally ill patients the means to end their lives (61%).

Although large majorities of African Americans are in favor, they are the most likely to oppose making it more difficult to *buy guns* (28%) and oppose stronger laws to *fight terrorism* (15%).

Republicans (80%) and Muslims not born in the U.S. (75%) are much more likely than Democrats (60%) and U.S.-born Muslims (55%) to favor the *death penalty* for persons convicted of murder. Arab Americans, South Asians, and Africans (average 74%) are also much more likely than African Americans (48%) to favor the death penalty.

Adults age 18-29 (79%) are much more likely than those 50 and older (average 60%) to be in favor of *school vouchers*.

Republicans (70%) have a much higher likelihood than Independents (51%) to favor allowing public schools to *display the 10 Commandments*.

Seniors 65 and older (65%) are much more in favor than 18-29 year-olds (47%) of allowing non-denominational prayers to be read in class.

Majorities of South Asians and Arabs (57% each) are more in favor than African Americans (37%) of allowing *research using stem cells*.

Muslims who favor *eliminating affirmative action* programs that give consideration to minorities in hiring and entrance into college include more Republicans (50%) than Independents (34%), and more Arabs (45%) and South Asians (48%) than African Americans (29%).

Residents of the West (47%) and seniors 65 and older (49%) agree more than 18-64 year-olds (average 43%) and residents of the East (29%) and Central/Great Lakes regions (30%) that it should be *legal for doctors* to give terminally ill patients the means to end their lives.

South Asians, Africans, and Arabs (32% each) are twice as likely as African Americans (16%) to *favor racial profiling* to combat crime. People with household incomes less than \$50,000 (average 35%) are also twice as likely as those with household incomes of \$75,000 or more (19%) to be in favor of racial profiling.

South Asians and Arabs (33% each) are more than twice as likely as African Americans (13%) to favor allowing *research related to human cloning*.

80 - 81. Overall what is your opinion of the Congress...of business corporations?

Table 9. Favorability toward Congress and Corporations

	<i>Favorable*</i>	<i>Unfavorable*</i>	<i>Not familiar</i>	<i>Not sure</i>
Congress	52	30	14	4
Business corporations	57	23	14	6

(*Favorable combines very and somewhat favorable; unfavorable combines very and somewhat unfavorable.)

Over half of Muslims (52%) favor Congress and corporate America. Three in ten do not favor Congress, while nearly a quarter does not favor corporate America.

African Americans are nearly divided in their assessment of Congress and corporate America. Forty-three percent support congress and corporate America while 42% give it an unfavorable rating. Sixty-two percent of men and South Asians, 51% of women and 48 percent of Arabs also endorse Congress and corporate America.

All five age categories support Congress and corporate America, with 55% of those in the 55-69 age bracket leading the way.

Religious Practice:

Finally, I am going to ask you some questions about religion and how it impacts your daily life.

82. *On average, how often do you attend the mosque for salah and Jum'ah Prayer?*

More than once a week	31%
Once a week for Jum'ah	24
Once or twice a month	10
A few times a year especially for the Eid	14
Seldom	9
Never	11

Nearly a third (31%) of those interviewed attend salah and Jum'ah services more than once a week, while nearly a quarter (24%) visit a mosque once a week for Jum'ah.

Forty-nine percent of African Americans attend salah and Jum'ah services *more* than once a week. That's more than twice as many who go once a week . Meanwhile, 33% of South Asians attend salah and Jum'ah services more than once a week ,while 28% go once a week.

Men outnumber women, 35% to 26% in attending both services more than once a week. Yet 25% of men and 22% of women attend *once a week*. More than one-third (34%) of those in the 35-44 age group make more than one visit a week to a mosque, while 28% of those 18-24 years-old visit once a week.

83. *Excluding salah and Jum'ah prayer, how involved are you in the activities at the mosque. Would you say that you are...*

Very involved	19%	Involved	48%
Somewhat involved	29		
Not very involved	24		
Not at all involved	28	Not involved	52%

Nearly half (48%) of those surveyed are involved in the activities at their mosques, while a majority (52%) is uninvolved.

Sixty-nine percent of African Americans participate in mosque activities along with 52% of women; 47% of South Asians; 45% of men and 39% of Arabs. By age, 62% in the 18-24 age category are actively involved in mosque programs while 55% in the 35-54 age category are not.

84. Which of the following best describes how you have volunteered for your mosque?

Charity work	23%
Fundraising efforts	17
Prayer arrangements	14
Sunday school activities	13
*Other	25
Not sure	9

Less than a fourth (23%) volunteers for charity work at their mosques, while 17% are involved in fundraising, and 14% in prayer services. African Americans and Arabs are equally active (26% to 25%, respectively) in charity work, as are men (23%) and women (21%).

Charity work is a favorite of 25% of those in the 25-34 age range, while 34% in the age group of 70-plus tend to work on prayer arrangements.

85. Did you happen to attend a mosque for Jum'ah prayers or salah in the last seven days?

Yes	49%
No	50

About half of American Muslims have attended Jum'ah prayer or other salah in the past seven days, while 49% say they have not attended.

Meanwhile, nearly three-quarters of African Americans (70%) *have* attended a mosque service in the past seven days. Those who are also likely to have attended are 57% of men; 55% of South Asians and more than half of those in the 18-24 age group. Sixty percent of women did *not* attend a mosque for prayer during the seven-day period.

86. Concerning daily salah or prayer, do you in general, pray all five salah daily, make some of the five salah daily, occasionally make salah, only make Eid Prayers, or do you never pray?

Pray all five salah daily	47%
Make some of the five salah daily	19
Occasionally make salah	17
Only for Eid Prayers	5
Never pray	10
Not sure	2

Nearly half (47%) of American Muslims say they offer the five salah daily. An additional one fifth (19%) report that they offer some of the five daily salah. An additional 22% only pray occasionally or for the Eid, while 10% never pray.

Among those who offer the five salah *daily* are 58% of African Americans; more than half the women (52%); 47% of Arabs and 41% of South Asians. Forty-five percent of those in the 35-44 age group also offer five salah daily.

87 - 88. *How important is religion or spirituality in your daily life? Is it very important, somewhat important or not very important? Would you say the role of Islam in your life is very important, somewhat important or not very important?*

Table 10. Importance of Religion

	<i>Very important</i>	<i>Somewhat important</i>	<i>Not very important</i>
Importance of religion or spirituality	79	17	4
The role of Islam in your life	79	16	5

Nearly all American Muslims say spirituality (96%) and Islam (95%) is very or somewhat important in their daily lives. Four of five Muslims say spirituality and Islam (79% each) is very important in their daily lives.

Eighty-nine percent of African Americans and 84% of women list religion or spirituality as important in their daily lives. So do 77% each of South Asians and the 25-34 age group.

Also, 89% of African Americans report that Islam is important in their daily lives, along with 86% of those in the 18-24 age group, 83% South Asians and 82% of women.

89. *Were you raised as a Muslim or did you convert?*

Raised	80%
Convert	19

Eighty percent report they have been raised Muslims. Another 19% are converts.

Nearly all South Asians (98%) and 95% of Arabs report being raised Muslim. Among African Americans, 60% say they are converts, while 39% also say they were raised Muslim.

90. *What was the main reason you converted to Islam?*

Read about the religion and was inspired to convert	38%
Was influenced by a fellow Muslim	22
Married someone who was a Muslim	13
*Other	24
Not sure	3

Nearly two fifths (38%) say they read about the religion and were inspired to convert. Meanwhile, 22% cite the influence of a fellow Muslim.

Forty-three percent of South Asians report *marrying* a Muslim, while 41% of African Americans say they read about it before converting. Better than one-third (36%) of Arabs also

add that *reading* helped in their conversion. About one-fifth (22%) say they were *influenced* by others.

Before converting, 43% of men say they read about Islam, while 33% women did the same.

91. *In your opinion should mosques keep out of political matters or should they express their views on day-to-day social and political questions?*

Should express their views	57%
Should keep out of politics	37
Not sure	6

A majority of Muslims (57%) support political expression in the mosque, while more than a third (37%) say the mosque should keep out of politics.

Those who *support* day-to-day social and political questions are African Americans (79%), Arabs (62%), men (55%) and women (60%).

Only South Asians (51%) believe mosques should keep out of political affairs. In contrast only, 16% of African Americans agree.

92. *Do you think it's right for khatibs to discuss political candidates or issues in the khutbah?*

Yes	41%
No	47
Not sure	12

Nearly half of Muslims (47%) say it is not right for khatibs to discuss political candidates or issues in the khutbah, while two-fifths (41%) say this is permissible.

Those who believe it is not right for khatibs to discuss political candidates or issues in the khutbah includes 79% of African Americans, 62% of Arabs, 47% of men and 46% of women.

Only the South Asians (51%) believe discussion should take place.

93 - 94. Do you think the media... Hollywood is fair in its portrayal of Muslims and Islam?

Table 11. Fairness of Muslim Media Portrayal

	<i>Yes</i>	<i>No</i>	<i>Not sure</i>
The media	25	68	7
Hollywood	13	77	10

Most American Muslims say Hollywood (77%) and the media (68%) do not fairly portray Muslims and Islam.

African Americans and Arabs show the strongest disapproval of the treatment of Muslims and Islam in Hollywood (86% and 85% respectively) and the media (74% and 77% respectively). Failing grades also come from South Asians for Hollywood (65%) and the media (61%). More than three-quarters of men and women complain about the lack of fairness in Hollywood (a 78% average), while an average 68% of men and women say the media is not fair.

Appendix A-- Questionnaire

Peace Be Upon You. Hi, my name is _____ and I'm doing a poll of Muslim adults nationwide for Zogby International. May I speak with a Muslim in the household?

1. Are you a Muslim?

1. Yes 2. No **(End)** 3. Not sure **(End)**

2. Are you registered to vote in the United States?

1. Yes **(to 4)** 2. No 3. Not sure **(do not read)**

(Ask only if Q2 >1)

990. Why are you not registered to vote? **(Do not read choices. Choose only ONE.)**

1. Not a citizen
2. Not interested/never thought about it/never got around to it
3. Too difficult to register
4. My vote doesn't make a difference
5. Other **(Please specify _____)**
6. Not sure **(Do not read)**

3. Do you intend to register to vote **(All responses to 906)**

1. Yes 2. No 3. Not sure **(Do not read)**

(Ask only if Q2 =1)

4. How likely are you to vote in national elections?

1. Very likely **(to 5)** 2. Somewhat likely **(to 5)** 3. Not likely 4. Not sure **(do not read)**

(Ask Q991 only if Q4 > 2) (All responses to Q906)

991. Why are you not likely to vote in national elections? **(Do not read choices. Choose only ONE.)**

1. Never enough time
2. Generally not interested
3. Usually don't like the choice of candidates
4. My vote doesn't make a difference
5. Other **(Please specify _____)**
6. Not sure **(Do not read)**

(Ask Q5 only if Q4 < 3)

5. In the 2000 election, the candidates were Democrat Al Gore, Republican George W. Bush, Reform Party's Pat Buchanan, and Green Party's Ralph Nader. For whom did you vote?

1. Gore 2. Bush 3. Buchanan 4. Nader 5. Someone else 6. Not sure **(do not read)**

6. In which party are you either registered to vote or do you consider yourself to be a member of – Democrat, Republican, Independent/minor party, or Libertarian?

1. Democrat 2. Republican 3. Independent/minor party 4. Libertarian 5. Not sure **(do not read)**

906. Which description best represents your political ideology?

1. Progressive/very liberal
2. Liberal
3. Moderate
4. Conservative
5. Very conservative
6. Libertarian
7. Not sure **(do not read)**
8. Refuse **(do not read)**

7. Would you consider yourself to be an active member in your political party?

1. Yes 2. No 3. Not sure **(do not read)**

8. Have you ever given a contribution or volunteered your time or services to a political candidate?

1. Yes 2. No 3. Not sure **(do not read)**

9. Have you ever visited a political web site?

1. Yes 2. No 3. Not sure **(do not read)**

10. Have you ever called or written the media or politician on a given issue, or have you signed a petition?

1. Yes 2. No 3. Not sure **(do not read)**

11. Have you ever attended a rally in support of a politician or a cause?

1. Yes 2. No 3. Not sure **(do not read)**

12. Have you ever participated in a boycott of a product or a business?

1. Yes 2. No 3. Not sure (**do not read**)

13. Have you ever changed your lifestyle in support of a cause, like the environment?

1. Yes 2. No 3. Not sure (**do not read**)

14. How important is it for you to participate in politics?

1. Very important 2. Somewhat important 3. Not important 4. Not sure (**Do not read**)

15. How important would you say it is for your children to participate in politics?

1. Very important 2. Somewhat important 3. Not important 4. Not sure (**Do not read**)

16. How often do you discuss politics with family and friends?

1. Always 2. Sometimes 3. Hardly ever 4. Never 5. Not sure (**Do not read**)

17. How often would you say you follow what's going on in government and public affairs

1. Most of the time 2. Some of the time 3. Only now and then 4. Hardly at all 5. Not sure (**do not read**)

18. What do you consider to be the most important issue facing American society today? _____

19. What do you consider to be the most important issue facing the Muslim American community today? _____

I am now going to read a list of community activities, please tell me if you have ever donated time, money or been an officer of any.

20. School or youth programs (such as day care centers, PTA, scouts or little league)

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

21. Any arts or cultural organization (like public TV stations, museums)

1. Donated time

2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

22. Any neighborhood, civic or community group (such as a block club, neighborhood watch)

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

23. Any organization to help the poor, sick, elderly or homeless

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

24. Any professional organization

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

25. Any mosque or other religious organizations

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

26. Any trade or labor unions

1. Donated time
2. Donated money

3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

27. Any veteran's or military service organizations

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

28. Any ethnic organizations

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**do not read**)

29. Any Muslim political action or public affairs organization

1. Donated time
2. Donated money
3. Served as an officer
4. A combination of these
5. None of these
6. Not sure (**Do not read**)

Do you agree or disagree with the following statements.

30. Muslims should be involved with the American media and the educational system to change the image of Islam.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5. Not sure (**Do not read.**)

31. Muslims should be involved in American civic organizations and community development organizations to improve America.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5. Not sure (**Do not read.**)

32. Muslims should participate in the political process.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5.
Not sure (**Do not read.**)

33. Muslims should financially support worthy non-Muslim political candidates.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5.
Not sure (**Do not read.**)

34. Muslims should participate in interfaith activities.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5.
Not sure (**Do not read.**)

35. Muslims should donate to non-Muslim social service programs like aid for the homeless.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5.
Not sure (**Do not read.**)

36. America is an immoral society.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5.
Not sure (**Do not read.**)

37. The influence of religion and spiritual values in American life should increase.

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5.
Not sure (**Do not read.**)

38. How satisfied are you overall with the way things are going in American society today?

1. Very satisfied 2. Somewhat satisfied 3. Somewhat dissatisfied 4. Very dissatisfied 5. Not sure (**Do not read.**)

Now I will read you some questions concerning the events of September 11 and their aftermath.

39. In your own words, why do you think the United States was targeted for the terrorist attacks? _____

40. Overall, how would you rate President Bush's handling of the terrorist attacks on the World Trade Center and the Pentagon?

1. Excellent 2. Good 3. Fair 4. Poor 5. Not sure (**Do not read**)

41. How confident are you of President Bush's ability to handle this crisis?

1. Very confident 2. Somewhat confident 3. A little nervous 4. Very nervous
5. Not sure (**Do not read**)

42. Do you consider yourself more patriotic, less patriotic, or the same as before the Sept. 11 terrorist attacks?

1. More patriotic 2. Less patriotic 3. The same 4. Not sure (**Do not read**)

43. Do you agree or disagree that the attacks could have been prevented?

1. Agree 2. Disagree 3. Not sure (**Do not read**)

44. Do you agree or disagree that the terrorist attacks were inevitable?

1. Agree 2. Disagree 3. Not sure (**Do not read**)

45. In the aftermath of the September 11 attacks, do you feel the U.S. is fighting a war on terrorism or a war against Islam?

1. Terrorism 2. Islam 3. Not sure (**Do not read**)

46. Do you strongly support, somewhat support, somewhat oppose or strongly oppose the U.S. military action against Afghanistan?

1. Strongly support 2. Somewhat support 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read**)

47. Do you agree or disagree that the military effort could lead to more terrorism aimed at the U.S.?

1. Agree 2. Disagree 3. Not sure (**Do not read**)

48. Do you strongly agree, somewhat agree, somewhat disagree or strongly disagree that the military effort could lead to more instability in the Middle East and across the Muslim world?

1. Strongly agree 2. Somewhat agree 3. Somewhat disagree 4. Strongly disagree 5. Not sure (**Do not read**)

49. How much of an impact do you think U.S. policy in the Middle East had to do with the attacks?

1. Strong impact 2. Slight impact 3. Very little impact 4. No impact whatsoever 5. Not sure (**Do not read**)

50. If you had to choose **ONE** of the following ways to wage the war against terrorism, which would you choose?

1. Changing America's Middle East policy
2. Use of strategic nuclear weapons
3. Attacking Iraq
4. Contracting with mercenaries
5. Using U.S. Military Covert/Special Forces
6. U.S. Air Force bombing
7. Biological warfare
8. None of the above/Other (**Do not read**)
9. Not sure (**Do not read**)

51. Do you agree or disagree that the U.S. should reduce financial support to Israel?

1. Agree 2. Disagree 3. Not sure (**Do not read**)

52. Do you agree or disagree that the U.S. should support a Palestinian state?

1. Agree 2. Disagree 3. Not sure (**Do not read**)

53. Do you agree or disagree that the U.S. should reduce its support of undemocratic regimes in the Muslim world?

1. Agree 2. Disagree 3. Not sure (**Do not read**)

54. Secretary of State Colin Powell has described the Kashmir issue as the central issue between India and Pakistan. Do you agree or disagree with this assessment?

1. Agree 2. Disagree 3. Not sure (**Do not read**)

55. How would you describe the opinion of Americans toward Muslims and Arabs since September 11?

1. Very favorable
2. Somewhat favorable
3. Somewhat unfavorable
4. Very unfavorable
5. Not sure (**Do not read**)

56. I will now read you several statements about American's attitudes toward Muslims that you have experienced in your own personal experience and the attitudes of Americans toward Muslims overall -- in the society as a whole. Please tell me which statement best reflects Americans' attitudes toward Muslims since the September 11 attacks:

Statement A: In my experience and overall, Americans have been respectful and tolerant of Muslims.

Statement B: In my experience, Americans have been respectful and tolerant of Muslims, but American society overall is disrespectful and intolerant of Muslims.

Statement C: In my experience and overall, Americans have been disrespectful and intolerant of Muslims.

Statement D: In my experience, Americans have been disrespectful and intolerant of Muslims, but American society overall is respectful and tolerant of Muslims.

1. Statement A
2. Statement B
3. Statement C
4. Statement D
5. Not sure (**Do not read**)

57. Have any individuals, businesses or religious organizations in your community experienced anti-Muslim discrimination since the September 11 attacks?

1. Yes 2. No 3. Not sure (**Do not read**)

58. Which of the following best describes anti-Muslim discrimination you have experienced personally or that has been experienced in your community: (**Read choices, choose only one**)

- | | |
|--|--|
| 1. I am not aware of any discrimination. | 6. Boycott of Muslim- or Arab-operated businesses |
| 2. Verbal abuse | 7. Racial profiling by police resulting in a stop, search or arrest. |
| 3. Physical abuse or assault | 8. Other (Please specify: _____) |
| 4. Destruction of property | 9. Not sure (Do not read) |
| 5. Denial of employment | |

Now I am going to read you a list of issues that are being discussed in this country today. Please tell me if you strongly favor, somewhat favor, somewhat oppose or strongly oppose each issue.

59. The death penalty for persons convicted of murder

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

60. Allowing gays and lesbians to marry legally

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

61. Providing more generous government assistance to the poor

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

62. Allowing research related to human cloning

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

63. Allowing more research using stem cells

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

64. More cuts in the income tax

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

65. Making it legal for doctors to give terminally ill patients the means to end their lives

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

66. Allowing religious institutions to apply for government funding to provide social services

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

67. Allowing public schools to display the 10 Commandments

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

68. Allowing non-denominational prayers to be read in the classroom

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
69. Providing vouchers to families for tuition in private schools, including religious schools
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
70. Banning the public sale and display of pornography
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
71. Making abortions more difficult to obtain
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
72. Making it more difficult for people to buy guns
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
73. Eliminating affirmative action programs that give some consideration to minorities in hiring and entrance into college
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
74. Stricter laws and regulations to protect the environment
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
75. Increasing foreign aid for poorer countries
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
76. Stronger laws to fight terrorism
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
77. Eliminating all forms of racial discrimination
1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)
78. Providing universal health care for citizens

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

79. Racial profiling to combat crime

1. Strongly favor 2. Somewhat favor 3. Somewhat oppose 4. Strongly oppose 5. Not sure (**Do not read.**)

80. Overall what is your opinion of the Congress? Is it...

1. Very favorable
2. Somewhat favorable
3. Somewhat unfavorable
4. Very unfavorable
5. Not familiar
6. Not sure (**Do not read.**)

81. Overall what is your opinion of business corporations? Is it...

1. Very favorable
2. Somewhat favorable
3. Somewhat unfavorable
4. Very unfavorable
5. Not familiar
6. Not sure (**Do not read.**)

Finally, I am going to ask you some questions about religion and how it impacts your daily life.

82. On average, how often do you attend the mosque (**mah-sk**) for salah (**sal-AH**) and Jum'ah (**Joom-AH**) Prayer

- | | |
|---|------------------------------------|
| 1. More than once a week | 5. Seldom |
| 2. Once a week for Jum'ah (Joom-AH) | 6. Never |
| 3. Once or twice a month | 7. Not sure (Do not read) |
| 4. A few times a year especially for the Eid (Eed) | |

83. Excluding salah (**sal-AH**) and Jum'ah (**Joom-AH**) prayer, how involved are you in the activities at the mosque (**Mah-sk**). Would you say that you are...

1. Very involved 2. Somewhat involved 3. Not very involved 4. Not at all involved 5. Not sure (**Do not read**)

(Ask Q84 only if Q83 < 4)

84. Which of the following best describes how you have volunteered for your mosque (**mah-sk**)?

1. Prayer arrangements
2. Sunday school activities
3. Fund raising efforts
4. Charity work
5. Other (Please specify: _____)

6. Not sure

85. Did you happen to attend a mosque (**Mah-sk**) for Jum'ah (**Joom-AH**) prayers or salah (**sal-AH**) in the last seven days?

1. Yes 2. No 3. Not sure (**Do not read**)

86. Concerning daily salah (**sal-AH**) or prayer, do you in general, pray all five salah (**sal-AH**) daily, make some of the five salah (**sal-AH**) daily, occasionally make salah (**sal-AH**), only make Eid (**Eed**) Prayers, or do you never pray?

1. Pray all five salah (**sal-AH**) daily
2. Make some of the five salah (**sal-AH**) daily
3. Occasionally make salah (**sal-AH**)
4. Only make Eid (**Eed**) Prayers
5. Never pray
6. Not sure (**Do not read**)

87. How important is religion or spirituality in your daily life? Is it very important, somewhat important or not very important?

1. Very important 2. Somewhat important 3. Not very important 4. Not sure (**Do not read**)

88. Would you say the role of Islam in your life is very important, somewhat important or not very important?

1. Very important 2. Somewhat important 3. Not very important 4. Not sure (**Do not read**)

89. Were you raised as a Muslim or did you convert?

1. Raised 2. Convert 3. Not sure (**Do not read**)

(Ask only if Q89 = 2)

90. What was the main reason you converted to Islam?

1. Read about the religion and was inspired to convert
2. Married someone who was a Muslim
3. Was influenced by a fellow Muslim
4. Other (**Please specify _____**)
5. Not sure (**Do not read**)

91. In your opinion should mosques (**mah-sks**) keep out of political matters or should they express their views on day-to-day social and political questions?

1. Should keep out of politics 2. Should express their views 3. Not sure (**Do not read**)

92. Do you think it's right for khatibs (**KAH-tibs**) to discuss political candidates or issues in the khutbah (**COOT-bah**)?

1. Yes 2. No 3. Not sure (**Do not read**)

93. Do you think the media is fair in its portrayal of Muslims and Islam?

1. Yes 2. No 3. Not sure (**Do not read**)

94. Do you think Hollywood is fair in its portrayal of Muslims and Islam?

1. Yes 2. No 3. Not sure (**Do not read**)

Thanks, we're done. I just need some statistics.

95. Which of the following best describes your ethnicity?

- | | |
|---------------------|---|
| 1. Afghan | 8. Indian |
| 2. African | 9. Iranian |
| 3. African American | 10. Malaysian |
| 4. Albanian | 11. Pakistani |
| 5. Arab | 12. Turkish |
| 6. Bangladeshi | 13. Other (Please specify: _____) |
| 7. Bosnian | 14. Not sure (Do not read) |

96. Were you born in the U.S.?

1. Yes 2. No 3. Not sure (**Do not read**)

(Ask Q97 only if Q96 = 2 or 3)

97. What is your country of birth? _____

98. What is your father's country of birth? _____

99. What is your mother's country of birth? _____

(Ask Q100 only if Q96 =2 or 3)

100. If you were born outside America, what year did you arrive in America? _____

701. What is your age? _____

(Ask Q101 only if Q89 = 2)

101. If you were not raised a Muslim what year did you convert? _____

903. Which of the following best describes your highest level of education?

1. Less than high school graduate
2. High school graduate
3. Some college
4. College graduate
0. Refuse (**Do not read**)

913. Which of the following best describes your occupation?

- | | |
|---------------------------|-------------|
| 1. Managerial | 4. Sales |
| 2. Medical | 5. Clerical |
| 3. Professional/Technical | 6. Service |

- 7. Blue-Collar/Production
- 8. Student
- 9. Homemaker
- 10. Teacher/education

- 11. Retired
- 12. Other (**please specify** _____)
- 13. Not sure (**do not read**)
- 0. Refuse (**do not read**)

914. Which of the following best describes your marital status?

- 1. Married
- 2. Single, never married
- 3. Divorced/widowed/separated
- 4. Not married, living together
- 5. Not sure/Refuse (**Do not read**)

102. Is your husband or wife a Muslim

- 1. Yes
- 2. No
- 3. Not married
- 4. Not sure (**Do not read**)

103. How many people live in your household? _____

916. How many of them are adults 18 and over?

- 1.1
- 2.2
- 3.3
- 4.4
- 5.5
- 6. 6 or more
- 7. Not sure (**do not read**)
- 0. Refuse (**do not read**)

917. How many of them are children 17 and under?

- 1.1
- 2.2
- 3.3
- 4.4
- 5.5
- 6. 6 or more
- 7. None
- 8. Not sure (**do not read**)
- 0. Refuse (**do not read**)

921. Which of the following best represents your household income last year before taxes?

- 1. Less than \$15,000
- 2. \$15,000-24,999
- 3. \$25,000-34,999
- 4. \$35,000-49,999
- 5. \$50,000-74,999
- 6. \$75,000 or more
- 0. Refuse

922. Gender (**Do not ask, simply record.**)

- 1. Male
- 2. Female